THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

ON SLAVERY.—No. VI.

(CONCLUDED FROM PAGE 230.)

BUT suppose my advice for restricting these people to their native seats be followed, in what mode shall they exist there? Let their present masters hold them as villains, bound to the soil, and to go along with it. Division of land and slaves should go together; but no more should the families be severed. Attached to their respective spots, increase would be impossible beyond the quantum of food produced. The limits thus fixed to the increase of the blacks, the numerous white population, which in forty years will have taken up all the western lands, must regurgitate back upon the slave states, which may then ship off their slaves and replace them by white laborers. Nor can this period be farther distant. There will not, in 1870, be a foot of land unlocated; and long before the expiration of this century, poor whites in abundance will be soliciting employment. This, by the way, if you part with your slaves: not otherwise. Retain them in your country, and the whites will rather perish than degrade their cast by laboring among them. At present, the conduct of the planter is natural. He is no worse than other men. Each endeavours to better himself, without too much regard to his neighbour. "All for ourselves, and nothing for the rest of the world," has in all ages been the vile maxim of the masters of mankind. So says Adam Smith. The wretches to whom he alludes, bartered, for toys, their dominions, and the love of their vassals and dependants; acted upon the same principle with those against whom the prophets of old denounced their severest maledictions, for "adding house to house, and field to field, that they might be set alone in the midst of the earth." From the same motives, the Highland landlord, in Scotland, replaces a population of two hundred fellow-creatures by a flock of sheep, a shepherd, and his dog. From the same motive, the English landholder buys up the adjacent estates; and from the same motives, the all-grasping tenant rents from him the farms of 20 families; whence a great part of that wide-wasting distress which now pervades Britain, where the great landholder, by his sub-tyrant the great farmer, reigns amidst fields replete with produce, but despoiled of men.

Late sibi summovet omne
Vulgus, et in vacua regnat basiliscus arena.

He replaces numerous tenants, bound from their forefathers to him and his, by a few hirelings, skillful in their business, but totally destitute of that principle which, in the old farmers, took its deep root in filial attachment to their ancient lord. The same selfish spirit, recognized in all these characters, is now acting in the person of the slaveholder, certain of being attended

with the same consequences,—that is, the stripping their native country of its best defenders. Yet however pernicious his conduct, it is forced upon the resident of a slave state. His negroes increase, and he is taxed to his utmost exertions to buy land for their employment: And as long as they remain slaves, so long must they be supported by their master; the whole of whose gains are expended in buying out his poor neighbours, that his increasing negroes may occupy their seats. Nothing but freedom, or something like it, can prevent the blacks from multiplying. While slaves, they propagate fearlessly; their abstinence from matrimony has no reward. If free, they would feel the checks on increase, as sensibly as the whites; and a black old maid would not be a sight quite as extraordinary as a black swan.

But this remedy is not likely to be received in states where I have heard the atrocious sentiment, "that the negroes would never be well governed till the master possessed the power of life and death." There, even the freedom bestowed by the conscientious and humane is grudged to this unhappy people; and the legislature have forbidden emancipation, because it spoils the morals of the slaves. Then why not set all free? Let them become public, and not domestic slaves. Let them be among you as the Greeks are among the Turks "But this would be dangerous." Far from it. The Turks have ruled their political slaves these four centuries. Had these been domestic slaves, considered as valuable property, and had their masters' wealth been expended for the purpose of increasing them, they would long since have outgrown the governing power, and repossessed themselves of their ancient empire. Were we to adopt this plan, we might, from time to time, avail ourselves of our shipping to remove the most spirited characters, who might otherwise endanger our safety. I am but too sensible that this advice is offered in vain. The countrymen of Washington, those who revere the memory of the hero, are among those who have forbidden the imitation of that last will by which he left his negroes free. These are the men who are incessantly deploring their misfortune in having such a property transmitted to them from their fathers; who curse those who first brought it to the country; and who declare that they would gladly part with it, provided they had the means of sending it away, yet are deaf to the offers made from the West Indies to receive all they are willing to send. But here, the slaveholder appeals to humanity. These poor creatures are attached to their country, and even to their masters—Would you have us force them away? Is this a question difficult to resolve by those who are daily selling negroes to the slave dealers, to drive handcuffed across the mountains? How strongly does the language of these people remind us of those who formerly declared, "that if they had lived in the age of their fathers, they would not have been partakers with them in the blood of the prophets." Nor do I positively assert that these would have bought Guinea negroes: But their persisting to hold their enslaved offspring, and their compelling others, of better inclinations, to act in like manner, shews them, but too plainly, the worthy descendants of their ancestors, and to them the dreadful sentence applies in its full force, "Fill ye up the measure of your iniquities." By extending them more widely, the time may be protracted; but at length the cup must run over.

An argument against general emancipation, borrowed also from humanity, is brought forward. If free, they must be governed by severe laws, and placed under the superintendance of a strict police. And is this an objection?—Brought up in degradation—reduced to

brutality; for such, severe laws are necessary, under whose wholesome discipline they may become men. Let the slaves choose for themselves. Inform them that they shall be free, provided they are willing to stipulate, for a life so blameless, that suspicion shall not attach thereto. They will cheerfully accept the offer. Nor is there a man who, offered his choice between slavery and freedom, would hesitate to accept the latter, however burthensome the restrictions it might present.

We are called upon to indemnify the slaveholder, to whom we owe justice as well as to the slave. We acknowledge that if the slaves were to be immediately exported, that the master might then expect the full price for them: But he has no right to expect such price for them, if only set at liberty. In that case he would still have their services, and that on lower terms than at present. Commanding the laws, he could forbid the slaves holding land; he could fix a price upon his labor; he could bind him to the soil. In this case the quondam slaveholder would lose nothing but a nominal property and a disgraceful name: in other respects he would be a gainer. The negroes must have recourse to the landholders for employment: No other persons can give it. The best of them will be received; the balance rejected. The expense of maintaining the aged, the feeble, and the infants, will be taken off the shoulders of the masters; and this, operating in the slave states like a release from the poor rates in England, would be an ample indemnification for giving up the name of great property, while he retained all its advantages. He will not then bequeath to his children a property which every owner finds to be the plague of his existence, the most expensive as well as most dangerous stock upon his plantation.

Our negroes must either become villains, or freemen. In either case, severe laws must govern them. Yet those laws need not be written in blood. Banishment should be the capital punishment, except for murder. Suspicion against the negro, whether arising from fact, or personal qualities, should be the signal of instant deportation to a country where those qualities would render him respectable which here had made him dangerous. His friends might, if they chose, accompany him. Voluntary emigration might take off the enterprising and resolute: The states might pay their passage. Increase might be checked, not by degrading the man, but by giving him comforts, and shewing him their continuance in celibacy, their termination in matrimony. Has not this been the consequence of freedom hitherto? Does not the freed-man, from the apprehensions of a family, frequently choose a partner from the slaves? Employment would be found more readily by the single, than by those encumbered with a family; and greater comforts would be enjoyed by the former than by the latter. The checks to matrimony would act with a force inconceivable by those who have never witnessed their power in Europe, where, strange to relate, a negro wench has been known to reject the honourable offer of a decent white man. She lived, she said, in plenty with her mistress; but if bound to a husband, she must struggle with the same distresses which she pitied in so many others. The institutions of the Shakers, and the Harmonites, and the customs of the Indian warriors, have stopped or suspended increase. Must we then think it absolutely impossible to effect, in a degree, by political institutions, that which has been effected by fanaticism? We know that marriage was forbidden to the Roman soldiers, till the time of Severus; and though not formally prohibited under Bonaparte, was carefully discountenanced. Among our freed-men, early marriages might be discouraged by a poll tax, or by the penalty of deporta-

tion inflicted on both parties. Humanity could not revolt at this. How many thousand pair in Europe would be willing to banish themselves from their native soil, on a like condition! Why should the state of the black in America, be preferable in this respect to that of the white in Europe; especially when the exile may be accompanied by all whom affection binds to him? The check to increase will have begun among them only half a century sooner than, in the course of nature, it must take place, alike in black and white. If you stay their increase barely during that time, the white population will enable you to replace them. You may thus dismiss them by whole counties at a time; and thus they may bear to their new abode all the affections endeared by habit, and which in fact constitute the native country. In such case, their removal would hardly give them pain. Indeed, this last is the only way in which they can be got rid of effectually. Export a moderate, or, if you will, a large number from all the states,—the labor of the rest, whether bond or free, will rise in value immediately, and their numbers will increase accordingly. Export the contents of a whole county, and forbid the future entrance of a negro there; you will then have white men offering their service as laborers, when their feelings are no longer shocked by intercourse with negroes.

On the whole,—prevent their farther increase. The means are pointed out. You may then remove them at your leisure. Nay, their present supposed amount, say 1,700,000, may remain among us with little danger. Provided you keep them at, or below, that number, there will exist no such imperious necessity of banishment, as if you permit them to quadruple their amount.

There is, however, no occasion to point out political regulations for checking the increase, or hastening the deportation, till we have adopted the leading, the indispensable measure,—the liberation, or villainage of the negroes; and of this I have no hope. I abandon the subject to abler hands; satisfied with having discharged a duty, which I would have gladly dispensed with, could I have done so conformably to the dictates of conscience.

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APPENDIX:

Shewing the rate of increase, between 1800 and 1820, of whites and blacks in six states. This statement is derived from a work published in Shelby county, Kentucky; but the author had no opportunity of verifying the details.

Virginia.

1800	518,674	Whites: Prop'l. inc.
1820	602,974	15 and a fraction
1800	346,954	Blacks: Proportional
1820	425,135	increase 22

North Carolina.

1800	337.866	Whites: Prop'l. inc.
1820	419,206	24 and a fraction.
1800	133,196	Blacks: Prop'l. inc.
1820	205,017	53 and a fraction.

South Carolina.

1800	196,255	Whites: Proportional
1820	237,640	increase 21
1800	146,151	Blacks: Proportional
1820	258,475	increase 76

Georgia.

1800	101,608	Whites: Proportional
1820	189.566	increase 87
1800	59,699	Blacks: Proportional
1820	149,656	increase 150.

Tennessee.

1800	91,700	Whites: Proportional
1820	339,727	increase 260.
1800	13,584	Blacks: Proportional
1820	80,107	increase 489.

Kentucky.

1800	179,875	Whites: Proportional
1820	434,644	increase 141
1800	40,343	Blacks: Proportional
1820	126,732	increase 214

C. C.

FOR THE WESTERN LUMINARY.

A NARRATIVE

Of the State of Religion within the bounds of the Synod of Kentucky, from October 1823 till October 1824.

THE Committee have endeavoured, in the very limited time allowed them from other business, to give you a condensed view of the substance of what the different members present have reported respecting the state of religion within their bounds.

From their report, and the harmonious meeting of Synod, we are authorized to say, that our churches are generally living in peace with one another, and with Christians of other denominations around them; while, at the same time, there does not appear to be a compromitting of truth, or dereliction of principle.

In this narrative, which circumstances require to be short, we have nothing to remark, which is new, or uncommon. Some things are encouraging, and others are discouraging. Speculative, and especially *practical* infidelity, still exists in our bounds; and other errors under different names—Sabbath breaking, and profaneness of different kinds, is but too prevalent. And although, if we include the various denominations of Christians, a very considerable number profess the religion of our Lord Jesus Christ, yet it is believed they would not exceed one-tenth of the population of the state.

Among professors, iniquity too much abounds, and the love of many waxes cold. Family worship, and family instructions, we fear, are too rare; and, where the forms of devotion are kept up, there is too much languor. Comparatively few call upon God; and fewer still stir up themselves to take hold of him by a lively faith. Few are wrestling Jacobs; and, therefore, few are prevailing Israels.

Though these, and other things that might be noticed, are causes of lamentation, and are calculated to humble us under a view of our unfaithfulness; yet we have reason to be thankful to the great Head of the Church, that he has not forsaken our Zion. In a number of the churches, weekly prayer meetings are held; Bible classes are formed, and in operation; and catechetical instructions are communicated. Bibles are circulated; but it is found, as far as inquiry has been made, that many families are yet without them. Pretty liberal contributions have been made for various religious purposes, as stated in the Report of Synod.

There are several candidates and licentiates under our care, and some missionaries from the east. The eastern theological schools are pouring their blessings upon the west. May these young men go forth in the spirit and power of Elias, to prepare the way of the Lord in our western forests! May they be burning and shining lights in the churches! May they be more faithful and successful than their fathers have been; and may they live to see that happy day, for which the people of God have been praying for more than a thousand years!

Reports from the different Presbyteries are very imperfect: but from what have come up, it appears that 82 adults and 564 infants have been baptized in the last year; and 377 have been admitted to full communion.

In a few places, there appears a considerable anxiety for the outpouring of the Spirit of God; and some reason to hope, that God is about to hear and answer the prayers of his people.

During the session of Synod, preaching and other religious exercises have been performed, in one or more places, every day and night; and there have been very crowded and attentive audiences.

Upon the whole—though we would mourn before God for all our sins and imperfections, we would bless him for his goodness to us; would trust in him, and wait for the redemption of Israel—

praying, "Come, Lord Jesus; come quickly;" dispel the darkness, and overspread the earth with the knowledge of thy glory!

From the Missionary Journal of Mr. Fisk.

DESCRIPTION OF A TURKISH MOSQUE.

The mosque is near the Pasha's palace, which was also built by Jezzar. It resembles, in its general form, a Christian church, but is without seats or pews. The floor is covered with carpets, on which the worshippers sit and kneel. In one corner is a reading desk, and in another part is a pulpit. Stairs at two corners lead up to a fine gallery, and thence to a second, which is very narrow. In front of each gallery are places for rows of lamps. The upper gallery seems to be designed merely for the purpose of illuminating. There is a large chandelier suspended from the lofty dome, and a multitude of lamps hang about the mosque. The windows are also numerous; so that when lighted up in the evenings of the Bairam, the appearance must be splendid. The mosque, according to mussulman taste, is ornamented by paintings in which different colours are curiously intermixed. The execution is far from being elegant: yet the effect is, on the whole, agreeable. A few Turks were present, reading from the Koran.

Before the mosque, is a large court paved with marble of different colours, shaded with rows of palm trees, and containing two elegant domes with fountains under them. On three sides of this court, are rows of cloisters for the accommodation of students and travellers. In one of them is a library. The effects of a late siege were visible. In several places the walls of the mosque and of the cloister had been seriously injured by cannon balls. This court, with its shades and fountains, is quite in oriental taste; and certainly, for a hot country, it is a delightful spot. My imagination was filled with the idea of the learned mussulmen, in the times of the caliphs of Bagdad and Cairo, passing their time in such places. I was dressed after the oriental manner, and fancied that in such a place, surrounded by Mussulman doctors, I could soon become familiar both with their manners and their language. Had I the faith, the wisdom, the learning, and the courage of Martyn, I might, perhaps, find access to such places, and tell these men, who are so wise in their own conceits, that truth which they are so unwilling to hear, namely, that Jesus Christ is the Son of God.

DEATH OF THE CHRISTIAN.

The following sketch of the last moments of one whose life had been eminently distinguished for piety, is extracted from an obituary notice contained in a late number of the Northampton Oracle.

"For a few days before her decease, she was much affected, in thinking of the value of the souls of perishing sinners, and entreated them to seek an interest in Christ, telling them what support religion afforded her on a dying bed. A friend, one day coming to see her, while they were viewing her swollen feet, she remarked, "This looks like death;" and expressed much satisfaction at the symptoms of her dissolution. She said that dying was going home; and that she expected to sit down in the kingdom of God, with Abraham, Isaac, and Jacob, and many of her dear friends, with whom she had gone to the house of God in company, and had often taken sweet counsel.

"The day preceding that on which she died, she was able to converse to the astonishment of those who visited her. She expressed great love to such as she thought to be Christians; telling them, that if she had no hope, she should be ready to call on the mountains and rocks to fall on her; but that now, she could cheerfully shake hands with death. There was on her coun-

tenance an expression of the heavenly state of her mind, which cannot soon be forgotten In her great distress, she often desired her friends to sing, and joined with them in that delightful employment. At times, she was afraid her patience would fail, having "a desire to depart, and be with Christ"—but, she would say, under her pain, "God is good, God is just." Her confidence in the Redeemer was firm and unshaken to the last."

How great is the contrast presented by the death of the sinner, whose eyes are just opening to the endless horrors that await him? But mark the perfect man;—the end of that man is peace.

Western Recorder.

EXAMPLES OF DYING INFIDELS.

"*The wicked is driven away in his own wickedness.*" Proverbs xiv. 32.

"*With the talents of an angel, a man may be a fool.*" YOUNG.

1. Mr. Hobbes was a celebrated infidel in the last age, who, in bravado, would sometimes speak very unbecoming things of God and his word. Yet, when alone, he was haunted with the most tormenting reflections, and would awake in great terror if his candle happened to go out in the night. He could never hear any discourse of death, and seemed to cast off all thoughts about it. He lived upwards of 90. His last sensible words were, when he found he could live no longer, "I shall be glad, then, to find a hole to creep out of the world at." And, notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near the grave, that "he was about to take a leap in the dark." The writings of this old sinner ruined the earl of Rochester, and many other gentlemen of the first parts in the nation, as that nobleman himself declared after his conversion.

2. Monsieur Voltaire, during a long life, was continually treating the holy scriptures with contempt, and endeavouring to spread the poison of infidelity among the nations. See, however, the end of such a conduct. In his last illness he sent for Dr. Tronchin. When the doctor came, he found Voltaire in the greatest agonies, exclaiming with the utmost horror, "I am abandoned by God and man." He then said, "Doctor, I will give you half of what I am worth, if you can give me six months life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and then you will go with me!"—and soon after expired.

This is the hero of modern infidels. Dare any of them say, Let me die the death of Voltaire, and let my last end be like his? Wonderful infatuation! He occupies the first niche in the French pantheon! That he was a man of great and various talents, none can deny: but his want of sound learning and moral qualifications, will ever prevent him from being ranked among the benefactors of mankind, by the wise and good. Such an hero, indeed, is befitting a nation under a judicial infatuation, to answer the wise ends of the governor of the world. If the reader has felt himself injured by the poison of this man's writings, he may find relief for his wounded mind, by carefully perusing Findlay's Vindication of the sacred books from the misrepresentations and cavils of Voltaire; and Lefan's Letters of Jews to Voltaire. The hoary infidel cuts but a sorry figure in the hands of these sons of Abraham.

3. The last days of David Hume, that celebrated Deist, were spent in playing at whist, in cracking his jokes about Charon and his boat, and in reading Lucian and other entertaining books.—This is a *consummatum est* worthy of a clever fellow, whose conscience was seared as with a hot iron! Dr. Johnson observes on this impenitent death-bed scene, "Hume owned he had never read the New Testament with attention. Here, then, was a man who had

been at no pains to enquire into the truth of religion, and had continually turned his mind the other way. It was not to be expected that the prospect of death should alter his way of thinking, unless God should send an angel to set him right. He had a vanity in being thought easy." Dives fared sumptuously every day, and saw no danger;—but, the next thing you hear of is, in hell he lifted up his eyes, being in torments!

Religious Advocate.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, OCTOBER 27, 1824.

Our readers will see, in the early pages of this day's paper, the Report of the Synod of Kentucky, for the last year.

The Meeting of that body at Shelbyville, during the last week, was uncommonly full, and interesting. Much important business was transacted; and the preaching of the gospel, by the clergy attending this court of the church, was followed, we hope, with effects the most blessed and lasting on many souls.—Too much cannot be said in praise of the distinguished hospitality of the people of Shelbyville.

REVIVAL.

Extract of a letter dated Funday's Bush, N. Y. August 10, 1824.

"Dear Brother,

The first Sabbath in July 1823, I commenced my labours in this town. Nothing was discovered save a crowded congregation, till some time in the month of September or October, when three or four persons were convinced of sin, and soon after experienced religion. About this time, I held a number of meetings for the purpose of conversing with serious minds. From ten to twenty attended, yet these convictions did not appear to be deep. The public meetings were crowded, and frequently the whole congregation bathed in tears, and we were in expectation that God would crown our labours with the conversion of souls. About the middle of February following, I removed to this village as before I had lived 12 miles distant. On entering the village I invited all the villagers to attend a conference with me on Thursday evening, and to pray for the spread of the Redeemer's kingdom. The first was held in a private house—a season long to be remembered. The divine presence was more and more realized in our meeting; and the sighs and tears of the congregation spoke this language, 'Oh that my load of sin were gone,' &c.

About this time the Rev. Mr. Davis, who was preaching in the Presbyterian congregation, called on me and requested to join me in the meeting, and his labours were a great help to push forward the revival.

The face of our village appeared to be changed. Merriment was turned into seriousness, and the concern became, "What shall I do to be saved?" The halls belonging to our inns, which had heretofore been the theatres of music and dancing, were devoted to religious meetings, with a promise from the owners, (who have become happy subjects of the work,) that they shall be no more opened for revelling and mirth.

God now began to comfort mourners; and at almost every meeting some instance of His power would add new solemnity to the scene.—The new born souls became preachers of righteousness, and proclaimed a God who had power on earth to forgive sins. On these occasions we have seen from 10 to 40 who were mourning for sin, arise,

and request an interest in the prayers of the saints. From these scenes many have gone with a full determination never to give over seeking till they had found the Lord; and instead of returning home, have fled to a barn or a grove, where they have solemnly dedicated themselves to the great Head of the church, who has appeared and spoke peace to their troubled souls.

The work is by no means confined to this village. At the east part of the town it is now spreading, and a little to the west in Kingsborough, the cloud gathers thick, and appears to be filled with abundance of rain. During this work in Funday's Bush, there has been added to the Baptist Church 17—to the Presbyterian 37, and to the Methodist 49. In another class 4 miles east, 22 have lately experienced a change. In the N. E. part of this town, where the Christian society hold their meeting, rising of 40 have professed hope in Christ. In the class at Kingsborough about 25 have professed to obtain forgiveness of sins. Also four have been added to the Presbyterian church in that town. The whole number, as far as I have ascertained, who have professed hope in Christ during this revival, from five miles east to eight west, is 194. *Zion's Her.*

Revivals in Maine.—In China, a revival has recently commenced, which is represented as being very powerful. In St. George, sixty two persons, from twelve years old to seventy, have been baptized. In the first church in Nobleboro' there has been a very extraordinary work of the Lord, characterised by profound *stillness* and *solemnity*.

The subjects of it were mostly young persons, from ten years of age to twenty five. Here one hundred and thirty have been baptised. In Hope, of twenty persons immersed, sixteen, (an unusual proportion,) were males. In Jefferson, fifty six were added to the *first* and thirty three to the *second* church. In Frankfort twenty two were baptised, in Dixmont seventeen, in the second church in Nobleborough, ninety, and in Windsor twenty two.—

Wat. In.

From the American Missionary Register.

HARMONY.

EXTRACTS FROM THE JOURNAL FOR JUNE, 1824.

Influence of well-disposed Agents.

Wednesday, June 2.—Maj. Graham, Agent for this branch of the nation, on his return from a tour among the Indians, and L. Chouteau, Esq. Sub-Agent, favoured this station with a visit, and passed the day in friendly communication, chiefly concerning the affairs and prospects of the Osages. From these gentlemen we learn the result of an embassay from the Pawnee Mawhaws, which arrived a few weeks since among the Osages with propositions of a Treaty for peace. The branch of the Pawnee Nation from which they came, though latterly at war with the Osages, has never been considered by them, so determinately hostile as the more western bands, and accordingly the messengers were received with but little opposition, and on their return, a deputation was sent with them to prosecute the negotiation at the Pawnee village. Present appearances afford ground to hope, that the barbarous warfare, which has been carried on between these deluded people, may at least for a season be terminated. From the good offices rendered by Mr. Chouteau, in introducing these strangers into the village and promoting the object of their Mission, we see the important influence which might be exerted by Agents of Government, in bringing about a general peace among all the western tribes.

Advices from Union.

Thursday, June 24.—Through Mr. Chouteau a letter is received from Br. Vaill, of Union, stating that the leaders in the outrage committed last winter on

a party of Americans, have been given up to the commander at the Fort, and have been by him sent on to Little Rock for trial. Thus this unhappy business, which has for some time threatened the tranquility of the country, appears likely soon to be terminated. Br. Vaill further mentions that a Council and band of soldiers, similar to the institution in this village, has been established in that branch of the nation by the joint instrumentality of the Agent and the Commandant at the Fort. The simultaneous adoption of this measure by the two great sections of the Osage population evinces that it has proceeded from high authority, and affords, we hope, a pledge that it will not be abandoned until an experiment of the capacity and disposition of the Osages for the maintenance of some simple laws be fairly made.

MACKINAW.

EXTRACTS OF LETTERS.

Rev. Mr. Ferry to the domestic Secretary.

Monday, July 19.—We have now nearly 40 children, and others to come in soon; but many more we cannot take. Our house is now so full we know not how to get along for the want of room and help. And yet most of the trader's children were left in the interior, because when they went from this last season, it was quite doubtful whether a Mission would be effected at all. All the traders are decidedly interested in the subject, and the few children brought in are or will be placed in the Mission family. Several, whose parents are able will be supported by them.

JEWS IN GERMANY.

A German paper announces a new regulation for the religious worship and instruction of the Jews, in the Electorate of Hesse Cassel. It contains the following article. *Rel. Chron.*

The Rabbies or Elders of the congregation, are bound to superintend the worship in the synagogue, and out of its walls. The Rabbies must always appear in the synagogues for divine service. All private synagogues and religious meetings are prohibited. There shall be exceptions for the old and infirm. The black board shall be suppressed wherever it still subsists, as well as all penalties which relate to divine worship. The functions relative to divine service, such as the right of taking the law out of the ark, the promulgation of the law, &c. shall no longer be sold at auction in the synagogues. The Rabbies and the Elders of the synagogue (the first in their discourses,) must endeavour to put an end to the custom of seesawing during the prayer, and to that of repeating the prayer in too loud a voice. The young people must be instructed in this respect, and this practice must be forbidden to the singers and those who recite the prayers. All profane tunes during divine service are prohibited. The ceremony of staking the impious Haman at the festival of Purim, is most strictly prohibited. Children below the age of five years, are not to be taken into the synagogues. All unsuitable pleasantries in which the young people sometimes indulge in the synagogues on the eve of some festivals, and on the festivals themselves, as well as the distribution of sweetmeats by the women, to each other in the synagogues, are strictly prohibited. Some of the religious ceremonies must be accompanied by a German discourse on a Hebrew text, in which the meaning of those solemnities shall be explained. Funeral discourses shall not be pronounced, except at the desire of the family, and for a retribution. On the Sabbath a discourse shall be held in German in every synagogue, after the reading of the prescribed passage of the law, and of a chapter of the prophets.

WESLEYAN METHODIST MISSIONARY SOCIETY.

We have received the Report of this

Society for the year ending 31st December, 1823; from which it appears that they have 126 Missionary stations. These stations demand the labours of 183 Missionaries, though that number is not actually employed, as some of the stations remain vacant, but will be supplied as soon as practicable.—*Meth. Mag.*

Number of Members.	
In Gibraltar and France,	144
In Ceylon and Continental India,	490
In New South Wales and Van Dieman's Land,	178
In Africa,	352
In the West-Indies,	26171
In British North America, including Newfoundland,	4076
Total,	31411
Total last year,	29758
Increase of members,	1653

Amount of collections for the Society during the year ending 31st December, 1823, is 34,650*l* 5*s* 3*d* sterling, or $154,001.

THE TRUE MISSIONARY.

THE following character of the devoted Missionary, was drawn by the Right Honourable CHARLES GRANT, M. P. at the late Anniversary of the Church Missionary Society, in London.—*Am. Miss. Reg.*

There is something peculiarly attractive and admirable in the character of zealous and devoted Missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies of our nature: there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well-disciplined mind with admiration. And when we add to this, the real object of those efforts—and there is no object which we are so apt to forget—but look at the object of the Christian Missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the Missionary marches, and look at the standards of the followers of earthly ambition and of earthly power; their mottos and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations; but look at the standard of the Missionary—the cross of the Saviour whom he follows—and there you see at once the motive and the object, the principle and the example, the suffering and the triumph! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest and yet the most resolute man in the world. Here you may see how he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow, and suffering.

My Lord, this is no imaginary picture. Can we not appeal to recent experience, in proof, that the picture is, in fact, too faintly drawn? Need I mention to you the name of MARTYN? Need I say that it is a question, whether, in all history, there is a spectacle more sublime, and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that name, which he had found dearer to him than his life?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him. But Martyn has left inscribed in that solitude—that there he

had found a Friend, a Benefactor, and a Comforter.

But, my Lord, as I have touched on this recent instance, let me recall to your remembrance one of an older date—one of the first of Missionaries. Let me speak of him, who said, with something like contempt, *Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.* And let me ask you, what were those light and momentary afflictions? They ran through a course of thirty years, spent *in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen.*

But we have heard to-day, that the same spirit is still alive. We have been told, very eloquently and pathetically, of the West African Missionaries, and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at these words; nor let them damp the courage of any future Missionary. They may be marching to an early grave: but we cannot stop there—they are marching to an early immortality.

From the Boston Recorder.

STRANGE KINDNESS.

A few days since on my return, from a distant part of the State of N——-, I called at a public house where I was made acquainted with the following event.—A very sprightly and promising child being brought to the table where we were sitting at breakfast, the landlady as she received it, sighed and remarked: "Come here you poor little creature." She then turned to the company, and apparently, by way of explanation, observed. "The mother of this child was buried but a fortnight ago." On being asked what was the occasion of her death, she related as follows: "Returning from an *assembly* a few months ago, late in the evening, she took a violent cold, which threw her into the quick consumption. Before her marriage she was viewed as one of the most accomplished females, and as one who enjoyed the most enviable prospects of any in the whole village of ——-. It was repeatedly stated by her physician, that at the time she was taken ill, which was but a few months after the birth of this, her only child, there was not to his knowledge a female in town who enjoyed apparently, such perfect health."

On being asked whether she was pious, and whether she enjoyed in her last moments, that hope which is an anchor to the soul? She replied, "Oh no, she knew nothing of her danger till she was actually dying. Her grandmother, by whom she had been brought up, placed her affections so much upon her that she could never deny her any favor or indulgence that she might crave. When she was taken ill, and exhibited every mark of being in a decline, her grandmother could not bear that a syllable should be said to her on the subject of a preparation for death, because her physicians thought it might prevent the favourable operation of medicine, and she was never told that her case was considered dangerous, till she was told by her physician, that she was already dying. While she was well, she was gay and vain, and seemed to have but few thoughts of a serious nature, and while she was sick, serious conversation was cautiously kept out of her hearing."

Now, Sir, how can we reconcile a course of conduct like this, with an honest belief that the soul is immortal, and that its welfare for eternity depends on its repenting and embracing the Saviour in the present life?

From the National Gazette.

Mary Ann Lopez, a woman of loose character, having been committed to jail in London in August for disorderly conduct, was found dead the next day. The description of her situation and conduct furnishes an awful warning against a reprobate life.

"At 7 o'clock, the usual hour of visiting the prisoners, it was found that her door would not open. On forcing admittance, the unhappy woman was found partly under her bed, a stream of blood running from her mouth across her blackened and now ghastly face, and life totally extinct. Her mode of self-destruction was equally determined and sagacious: she must have lain herself on her back, fastened a silk handkerchief round her neck, and from thence to the leg of her iron bedstead, which is a few feet from the door, against which she must have pressed her feet till her dreadful purpose was effected. Since her committal the tortures of fire seemed ever to be before her. Now she was sure of being burnt—then Hell or the Indies was her fate: her constant dread and torment was the Devil, who, she said, for ever stood upon her window ready to embrace her. It was given in the course of the evidence, as a proof of her unrestrained habits, that she had been married *four* times, that she had buried one husband, and that *the other three are now alive.*"

FOREIGN.

Greece.—The retaking of Ipsara and destruction of a portion of the Turkish fleet, by the Greeks, may now be considered as certain, since the fact is not only confirmed by all the public and private accounts received, but is admitted by the Paris Moniteur and the Austrian papers. The following are given as the authentic particulars, derived from Constantinople, and if the Turks themselves admit thus much, there is no doubt but their reverses were still more disastrous. "Subsequently to the re-capture of Ipsara, the Greeks having assembled a number of vessels of war, approached the Turkis hfleet so close that they kept it in a state of blockade. The Captain Pacha then gave orders to attack, and seemed at first to have obtained some success; but during the action, the Greeks succeeded, with the aid of their fire ships, in setting fire to several frigates and brigs, which occasioned great confusion among the Ottoman fleet; and the Turks, after losing five frigates, and corvettes, were compelled to resume their stations in the waters of Mytilene, where they were preparing to sai for the coast of Asia Minor." Another account from Constantinople states in addition, that the Turks lost all their gun boats and transports.

The abominable barbarity, and horrid conduct of the Turks is displayed in the fact, that the Captain Pacha sent to Constantinople, as trophies of Ipsara, 500 heads, 1200 ears, and 33 standards. The former were exposed, as usual, at the gates of the Seraglio, with the following inscription posted beneath:—"At last, God has blessed the arms of the Musselmens, and the detestable rebels of Ipsara are extirpated from the face of the world, &c. &c. Let the friends of order and tranquility rejoice at this signal and glorious triumph! All the persons in amity with the Sublime Porte, has sent in their congratulations on the event."

WESTERN AFRICA.

Death of Sir Charles MacCarthy.

Despatches from Major Chisholm, in command of the British Forces at Cape Coast, dated the 23d of February and the 16th of March, confirm the distressing intelligence of the death of Sir Charles MacCarthy and other Officers. His Excellency, in a battle against an overwhelming force of the Ashantees, and under the greatest disadvantages, on the 21st of January, was severely

wounded and taken prisoner, and immediately put to death by the enemy.

Of eleven Officers of the Regulars and Militia who belonged to his Excellency's Division, it is understood that seven were killed. *Am. Mis. Reg.*

Office of the Baltimore Federal Gazette.
Sunday, October 12—1 o'clock, P. M.

From Peru.—We have received private advices from a native of our city, dated Guayaquil, the 26th June, on which day our correspondent arrived at that place in a passage of seven days from Callao; he gives us information that on the 12th of June, a plot was discovered among the troops, to take possession of the castles at Callao, and that thirty-seven of the ring-leaders were tried and immediately executed.

General Valdez had gone against General Olanetta, and Canterac had broken up his camp at Junja, and proceeded into the interior.—General Bolivar, with a body of troops amounting to ten thousand men, had taken up his line of march for Junja, which place, when occupied by him, would divide the royalist forces. No engagement had taken place between the respective armies as late as the *twentieth* of June, but from the proximity of General Bolivar to the main body of the royalists, and the enthusiasm and anxiety among the patriots to engage the enemy, a general battle was momently expected.—This information afforded us just grounds to expect that an engagement between the armies would in a short time take place, and tends much to give a character of truth to the subjoined.

A letter from an officer of General Bolivar's army, dated 19th June, at Huares, gives us these particulars relative to the positions of the armies at that time:—Gen. Bolivar, with a part of his army was at Patavilca (between Truxillo and Lima); another part of his army was advanced to near Pasco, in the interior. He was preparing to join the troops in advance. The Spaniards were retiring into the interior in the direction of Junja. It is supposed that the Spaniards would leave the defence of the Fort of Callao to the garrison which they had there.

The following is the Introduction to *Bonaparte's Will*, mentioned last week. The remainder is occupied, chiefly, with various bequests. We presume our readers may be gratified with a perusal of the portion which we insert. *Rel. Chron.*

This 15th April, 1821, at Longwood, Island of St. Helena.

This is my testament, or act of my last will.

I die in the Apostolic Roman religion, in the bosom of which I was born more than fifty years since.

It is my wish that my ashes may repose on the banks of the Seine, in the midst of the French people, whom I have loved so well.

I have always had reason to be pleased with my dearest wife, Marie Louise. I retain for her, to my last moment, the most tender sentiments—I beseech her to watch, in order to preserve my son from the snares which yet environ his infancy.

I recommend to my son never to forget that he was born a French Prince, and never to allow himself to become an instrument in the hands of the triumvirs who oppress the nations of Europe; he ought never to fight against France, or to injure her in any manner; he ought to adopt my motto—"Every thing for the French people."

I die prematurely, assassinated by the English oligarchy and its * * *. The English nation will not be slow in avenging me.

The two unfortunate results of the invasions of France, when she had still so many resources, are to be attributed to the treason of Marmont, Angereau, Talleyrand, and *La Fayette*. I forgive

them—may the posterity of France forgive them.

I thank my good and most excellent mother, the Cardinal, my brothers Joseph, Lucien, Jerome; Paulinæ, Caroline, Julie, Hortense, Catharine, Eugene, for the interest which they continued to feel for me. I pardon Louis for the libel which he published in 1820; it is replete with false assertions and falsified documents.

I disavow the "Manuscript of St. Helena," and other works, under the title of *Maxims*, *Sayings*, &c. which persons have been pleased to publish for the last six years. These are not rules which have guided my life. I caused the Duc d'Enghien to be arrested and tried, because that step was essential to the safety, interest and honour of the French people, when the Count d'Artois was maintaining, by his own confession, sixty assassins at Paris. Under similar circumstances I would act in the same way.

GENERAL JACKSON.

From the National Intelligencer.

Messrs. Editors.—In a journey through the Choctaw nation in the summer of 1815, an incident occurred which I am induced to relate to you, because it shows the character of a distinguished individual, in a point of view which will give pleasure to every one possessed of generous feelings.

I was in company with two western traders, and we halted on the road for refreshment at the house of a half breed Indian, who kept a little inn. On the opposite side of the road there was a small log hut, as is usual at these Indian establishments, which they designate "white man's house." While our repast was preparing, my attention was drawn to a little girl who was playing in the road, between the two houses, and who, from her appearance, seemed to be the child of respectable parents. I made some inquiries of her, and found that her mother was confined in the hut with a fever; the lady was much agitated upon my entering the door, but being satisfied that my intrusion was with a view to assist her, she stated that she had lost her husband on the Mississippi, was returning to her friends, and that, a night or two before, her wagoner had run off with one of her horses, and stolen all her money, and that her son, a lad of 17 years, had gone in pursuit of him. She was very much distressed, and said her desire was to get on to Nashville, from whence she could reach her friends. After some difficulty I contracted with the Indian to give him an order on Gen. Jackson, for —— dollars, if he would furnish another horse for the wagon, and deliver the lady and her children to the General at Nashville, one of the traders, in whom the man had confidence, becoming my security. This interesting but unfortunate family, were safely conducted through a journey of 200 miles, and delivered to the General, who forwarded them to their friends.

In the winter of 1816, I met the General here, whom I have seen but once since. I tendered him the money he had paid. "No, no!" said this brave man, (whose countenance I had been accustomed to view marked with the care of an army of heterogeneous materials under his command, and with the aspect of the avenger of his invaded country, now lighted up with the feelings of a charitable heart,) "you did a good act, and afforded me a happiness in partaking of it: I can't receive the money: that is my part."

HYMN FOR A SABBATH SCHOOL.

ALTERED FROM REV. T. SMITH.

Almighty Jesus! God of truth,
  Preserver of our days—
Thou guide, thou guardian of our youth
  Accept our humble praise.

We thank thee for thy sacred word,
  Of life the only rule,

And fervently we pray thee, Lord,
To bless our Sunday School.

Oh bless our teachers with thy grace,
Their kind instructions crown;
And on a young—a rising race,
Pour heavenly blessings down.

Our patrons and our friends reward
With thy dispensing hand:
Our country bless; O still regard
Our highly favour'd land.

The texts of scripture which we learn,
O seal upon each heart;
Their *meaning*, too, may we discern,
And choose the better part.

To thee devoted may we live,
On *thee alone rely*,
From thee our daily bread receive,
And bless thee when we die.

C. M. L.

Sept. 27th, 1824.

LINES occasioned by the death of the Rev. Thomas Spencer.

BY MONTGOMERY.

On earth, in ocean, sky or air,
All that is excellent and fair,
Seen, felt, or understood;
From one eternal cause descends,
To one eternal centre tends,
With God begins—continues—ends,
The source and stream of good.

Him in his creatures I adore,
Him in all nature I explore,
Around—beneath—above;
But clearest in the human mind,
His bright resemblance, when I find
Grandeur with purity combin'd,
I most admire and love.

O! there was one, on earth awhile
He dwelt, but transient as a smile
That turns into a tear,
His beauteous image pass'd us by;
He came like lightning from the sky—
As bright—as dazzling to the eye—
As prompt to disappear.

Sweet in his undissembling mein,
Were genius—candour—meekness, seen;
The lips that lov'd the truth—
The single eye whose glance sublime
Look'd to eternity through time—
The soul whose hopes were wont to climb
Above the joys of youth.

Of old, before the lamp grew dark,
Reposing near the sacred ark,
The child of Hannah's prayer
Heard, through the temple's silent round,
A living voice—nor knew the sound
That thrice alarm'd him, till he found
The Lord who chose him, there.

Thus early call'd, and strongly mov'd,
A prophet from a child approv'd,
Spencer his course began;
From strength to strength, from grace to grace,
Swiftest and foremost in the race,
He carried vict'ry in his face,—
He triumph'd as he ran.

The loveliest star of evening's train
Sets earliest in the western main,
And leaves the world in night;
The brightest star of morning's host,
Scarce ris'n, in brighter beams is lost:
Thus sunk his form on ocean's coast,
Thus sprang his soul to light.

Revolving his mysterious lot,
I mourn him, but I praise him not;
To God the praise be given,
Who sent him like the radiant bow,
His covenant of peace to shew—
Athwart the passing storm to glow—
Then vanish into Heaven.

THE WESTERN LUMINARY.

AGENTS.

The following gentlemen are appointed Agents for the Western Luminary, in addition to those whose names have heretofore been announced:—

Athens, Geo.—Col. Josiah Newton.

Rutherford County, Tenn—Rev. B. H. Pragsdale.

Murfreesborough, Tenn.—Robert C. Brothers, esq.

Warrenton, Miss.—John W. Phillips, esq.

New Lexington, Ia.—Rev. J. M. Dickey

Washington, Ia.—James Carnahan.

Franklin, Mo.—James Smock.

☞New subscribers can be furnished with all the numbers that have been issued.